1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

# THE CARAJÁ[1]

By William Lipkind

## TRIBAL DIVISIONS AND TERRITORY

The *Carajá* are a river people who since pre-Columbian times have held as the central portion of their territory the inland Island of Bananal, which is formed by the great fork of the Araguaya River (lat. 8°–17° S., long. 48°–52° W., map 1, *No. 1*; see Volume 1, map 7). They must be regarded as an independent linguistic family for the present; their language displays no convincing similarities to any other recorded South American language.

The term *"Carajá"* is used to designate the entire people as well as the largest of the three tribal divisions; the other two are the *Shambioá* and the *Javahé*. The *Carajá* proper have 20 villages on the western or main branch of the Araguaya River, widely spread from Leopoldina south of Bananal clear down to the end of the Island. The *Shambioá*, now nearly extinct, have only two villages left, a little way below Conceicão. The eight villages of the *Javahé* lie on the eastern or minor branch of the Araguaya River and on the small streams within Bananal. The general location and the relative sizes of the three groups have remained the same since the earliest times.

The native names give some notion of intergroup attitudes. All three groups regard themselves as a single people and use a name meaning "we" to distinguish themselves from other tribes. The *Carajá* proper are called the "great people" by the other two groups. The *Shambioá* are the "companion people." The *Javahé* are called by a name which is used generally to mean "Indian" and bears the pejorative connotation "backwoodsman" or "hick." There is a possible analysis which makes it the "old people" but, even if this etymology is correct, the word no longer has that meaning.

Dialectical differences are slight and other differences not very great, with the *Shambioá* occupying a middle position culturally between the other two groups. This account is based on field work with the *Carajá* proper and refers to the other groups only where they exhibit important differences.

[1] The present description of the *Carajá* is based on the author's field work during 1937, done under the auspices of the Department of Anthropology, Columbia University.

/1/ Preface

114 In the following I am publishing the material in the field of art which I collected on my expedition to the interior of Brazil. In 1908 I undertook an ethnographic research trip for the Leipzig Museum für Völkerkunde to the Araguaia River (Goiás Province), in the course of which I became acquainted with the Karajá /Caraja/, Šavajé /Javahe/, and Kayapó /Cayapo/ (1)

[101] [122]

[104] [113]

1. For the transcription of the Indian names I use the sound-notation given by Meinhof in: Neumayer, Anleitung zu wissenschaftlichen Beobachtungen auf Reisen /Introduction to Scientific Observations on Journeys/, 3rd edition, p. 484.

Indian tribes settled there. Whereas the visit among the latter two tribes was limited to only a few days, I was in constant contact with the Karajá for a full five months, so that I was able to penetrate more deeply into the culture and thought world of this people.

126 In addition to the easily acquired ethnographic objects and most important ethnographic facts, I was also able, by means of an ever deeper intimacy with these Indians, to obtain all kinds of objects and information otherwise difficult to procure. In this way I was able, above all, to collect considerable material which permits us insight into the artistic creativity of the Indians, and thus into an important area of their spiritual life. And, moreover, this is not only drawings, which are already available from several Indian tribes, but above all a great many plastic representations (plaited, wax, and clay figures), which arouse our interest all the more since we possess only a few of these from South America. Again, among the drawings, in addition to figure representations, /2/ the manifold plaiting patterns are particularly important, since they will provide a valuable contribution on the question of ornamentation (1).

[101] 1. In the following, in addition to drawings

/2 cont./

126 1. (cont.)
and representations by the Karajá, I
[101] have also dealt with some by the Šavajé,
a tribe which in language and culture is
very closely related to the Karajá.

121 In view of the interest which ethnologists, psychologists, art historians, and cultivated circles in general display today with respect to primitive art, I felt that the exceedingly abundant material collected by me should be published separately, apart from the other results of my expedition, among which it would have fallen too far into the background.

121 I am reproducing the material as such, arranged only ac-
128 cording to certain points of view, which can be seen from the "Table of Contents," and provided with the most important explanations about the maker, the method of production, the purpose and significance of the object or figure. I hope that the individual things are defined so precisely by this means that no doubts and misinterpretations can arise, so that, in other words, anyone, whatever his position on particular theories about the development of primitive art, can work with this material on a secure basis. The article is meant simply as a straightforward publication of material. I believe that research is better served in this way than if I myself, ay an analysis of my results, had tried to assume a position on the great controversies about the development of primitive art which are being argued at the present time.

128 To make the material still more useful I am giving in the appendix /untranslated; see the foreign text, pp. 30-31/ a general view of the share which the two related tribes, the Karajá and Šavajé, have in it, and then also a general view of the distribution of the sketchbook drawings among the individual artists, arranged according to their ages, and finally a systematic listing of all the objects represented.

126 The objects discussed are all to be found in the Museum für
128 Völkerkunde at Leipzig. On occasion reference has been made to the objects acquired by Ehrenreich in 1888 on the Araguaia and

/9 cont./

*532 The individual types cannot be recognized as running parallel in any way. The different kinds of representation of the arms, breasts, and hair are associated with all three kinds of leg representation, so that nothing regular can be found. If that which is truest to nature be taken as a yardstick, then the most perfect male representations are Fig. 18 /see p.48 / and Fig. 28 /see p. 49/, the most perfect female ones Fig. 24 /see p. 48 / and Fig. 34 /see p. 49/.

Apart from these dolls there are still other clay dolls, which differ principally from the form discussed in the formation of the head. It seems that alien Indian tribes are represented by these forms, whereas the first form reproduces the Karajá themselves.

1. The dolls have no face; a wax cap constitutes the upper end of the pointed torso (Figs. 43-46 /see p.49 /).

2. Kl̈ä̆l̈ä̆ŭ, i.e., Kayapó. Instead of the head, a clay plate projecting forward, which has colored grooving on the upper surface, forms the end of the trunk; under it are two clay buttons which represent the breasts. Only female figures are represented (Fig. 47 /see p. 49 /). They have legs of type 1, the stomach plate, concave navel, and apron.

3. Dōbäi, i.e., a tribe on the Rio das Mortes. The body ends at the top in a round cylinder which on its flat upper surface bears colored lines arranged radially (Figs. 48, 49 /see p. 50 /). /10/ The last figure has arm appendages on both sides; its upper end is somewhat thickened and hollowed out from above.

4. Dōbäi, in a different representation (Fig. 50 /see p. 50 /). Here the cylinder ends flat and narrow at the top. Under the upper edge is a hole which is surrounded by a circle of several colored holes.

5. Dōbäi (Figs. 51 and 52 /see p.50 /). At the top the cylinder bears a narrow plate with colored horizontal stripes, over which is a hair roll. Fig. 52 represents the male figure for Fig. 51; it has the upper hole under the plate, which is lacking in Fig. 51.

Perhaps Fig. 53 /see p. 50 / also represents a doll of this kind. The plate is undecorated, and the upper hole is lacking;

121 /43/ Three years ago G. P. Murdock published his "World Ethnographic Sample." It goes without saying that an endeavor of this scope can only be incomplete. Now, as far as the Carajá, one of the nine tribes classified under the heading "Eastern Brazil," are concerned, the set of 30 characteristic features of this society in Murdock's attempt displays significant gaps and serious inaccuracies. It is my intention, here and now, to remedy this state of affairs as well as possible, in order to contribute from my side, while concerning myself with only one case among 565, to a fairer calculation of the human probabilities.

114 [122] [101] [127] To accomplish this task I shall use as a base the data that I was able to collect personally, in the company of my wife and aided by the National Swiss Foundation for Scientific Research, during the rainy season of 1954 to 1955 among the Carajá of the south, as well as, naturally, on the information from our predecessors in the field, Ehrenreich, Krause, Baldus, and Lipkind above all. I am using this opportunity to express the great regret that I feel every time I think of the fact that the rich materials collected by Lipkind have never been published in a satisfactory fashion. The Carajá, although they have been known for a long time, are basically misunderstood. To be fair, it must be added that they themselves do not make the task of investigators easy, and it goes without saying that under these circumstances my own contribution must remain fairly fragmentary in view of the too short period of our stay among them.

121 On the other hand I am convinced that the presentation of facts alone — allegedly pure facts — does not help us to become better acquainted with the human condition, and the second aim of my article is to present to you a first attempt at interpretation of the data concerning the Carajá kinship system, which, not without reason, was left blank in Murdock's attempt.

128 To facilitate the comparison I shall follow the framework of the columns of the "World Ethnographic Sample." The Carajá cultivate primarily tropical tubercles, although maize is not lacking; true domesticated animals are absent.

433 34 462 [231]

SP9 Caraja SP9
Cariban Indians SR7
Cayapo SP11
Amanaye SQ2
Arara SQ4

CI 121 174 /3 cont./ were such a "missing link"; from even a short word-list this could be assumed with complete certainty in the case of a tribe on the left bank of the lower Tocantins, the Apiaka /Apiaca (Arara)/, which has only recently become well-known. When our expedition disbanded in May, 1888, after finishing its work, I decided to contribute to the solution of this question by a trip down the Araguaia and Tocantins to Pará.

C 114 101 After an overland journey of two months, I arrived in Goyaz in July, 1888, boarded ship on August 21 at Leopoldina on the Araguaia, and reached Pará on November 2 of the same year.

C 101 Of the large Indian population of the region traversed, only the Karaya could be investigated in detail. They proved to be a nation sui generis, which is related to no other, in particular not with the Karaib, still defies any classification, and is unique in language, customs, and physical form, isolated in the midst of the large well-characterized Gês /Ge/ nations surrounding them.

C 126 The collection of ethnological specimens acquired here by me can, despite a number of gaps, be designated as the first which gives a fairly true picture of the culture and living conditions of this important people, almost unknown up to now.

CO 126 Also the most important Gê tribe, that of the Kayapo /Cayapo/, is represented in it by certain objects, which as the first to reach Europe from the free, northern hordes of this great people, command special interest.

Am 101 126 The unpretentious objects of the Anambé, a pure Tupi people on the lower Tocantins, among whom the Brazilian Couto Magelhães wrote down the Tupi legends printed in the work O selvagem /The savage/, are important only because they are the Am [173] [161] the first and at the same time the last objects that have come to us from a people that is now reduced to four individuals as the result of a devastating smallpox epidemic.

Ar 101 /4/ As neighbors of the Anambé, the Apiaka (1), of whom

1. Whether this is their national name or was given to them by the Brazilians is uncertain. In any case, they should not be confused, as often happens, with

/4 cont./

Ar 101

1. (cont.)
the Apiaka /Apiaca/ of the upper and middle Tapajós, a true Tupi tribe. Externally they are distinguished from the latter by their tribal tattooing. Among the Apiaka of the Tapajós, the mouth region is tattooed black; those of the Tocantins are characterized by a blue line drawn from the outer corner of the eye to the corner of the mouth.

Ar [302]

Ar 167 [101] [197]

I met only civilized individuals, live farther in the interior. They actually proved to be the connecting link sought. They are a true Karaib tribe, closely related linguistically and somatically to the Bakairi, but only a relatively short time ago, about the middle of this century migrated from the upper Xingu or Tapajós region to the lower Tocantins. If migrations of such dimensions have taken place in recent times, their possibility at least cannot be ruled out for earlier periods.

C 114

From Manáos I undertook in the middle of December, 1888, a three-month trip to the primeval forest regions of the middle Purus, during which I became acquainted with three of the most important tribes of these regions. Because of unfavorable conditions, the yield in collection specimens was relatively small here. The exhaustion of my means, but in particular the poor health of my two companions, prevented extending the trip to the upper Purus regions and necessitated our return as early as the end of February. Nevertheless, this journey did contribute something toward the clarification of the distribution of peoples in these regions. Almost all the tribes there belong to the large Maipure or Nu-Aruak group (v.d. Steinen) and form the connecting link between the Nu tribes of Guiana and Colombia and those of Bolivia and Mato Grosso. Ascertaining this fact has substantially simplified the confused ethnographic picture of central South America.

C 121

C [101]

C 128

The following presentation is therefore devoted to the Karaya and the Purus tribes of the Yamamadi, Ipurina, and Paumari /Paumary/. All the other ethnological observations and inquiries, as well as all of the linguistic and anthropological material, will be reserved for special publications.

/5 cont./

175 came in contact with the Karaya (4) as early as 1863 on a short

4. In the no longer extant Aldeamento da Estiva near Salinas, where Chavante and Karaya were [113] settled in the care of an Italian missionary. Cf. Peterm. Mitth., 1876, p. 222.

trip to S. José, but later traveled the whole river on repeated occasions, had the most opportunity to become acquainted with this remarkable people. He did not publish anything in connection [113] with this, however. Some scattered notes are to be found in his first travel report of 1863 and in the work O Selvagem (Rio de Janeiro, 1874).

/6/ In 1879 the engineer Moraes Jardim investigated the navigable stretch of the Araguaia from Leopoldina to Santa Maria. Appended to his report (1) is a description of the Karayahi villages

[113] 1. O rio Araguaya, relatorio de sua exploração /The Araguaia River, an Account of Its Exploration/. Rio de Janeiro, 1880.

written by his companion, Dr. Spinola, which is, on the whole, correct.

Also the travel account of the former president of Goyaz, Dr. Joaquim Leite Moraes (1882), contains some interesting material [126] about the Karaya. The first fairly complete collection of ethnological objects was made by this traveler on his way to São Paulo. It is now scattered, but I succeeded in acquiring for the Royal Museum two of the best pieces from the owner, the war clubs of the well-known Sambioa chiefs, Roco and Ambura.

## Territorial Distribution

131 Whereas until a few years ago only the Karaya on the Araguaia
● 101 were known, the existence of other hordes of the same nation on the right bank of the middle and lower Xingu was proved by the first Xingu expedition.

/6 cont./

000 648 Xingu expedition. Their relationship to the neighboring tribes and to the Brazilian settlers of the rubber districts is, however, completely hostile here, so that up to now any approach was impossible. The Yuruna suffer most from their attacks. Traces of battles, devastated dwelling places, and the like were found everywhere by the first expedition of v. d. Steinen.

●101 Some ethnographic objects from these tribes, acquired among the Yuruna, leave no doubt but that we are dealing with true Karaya here.

The likelihood that there is a still further extension of these Karaya into the upper region of the river was discovered by the 171 second Xingu expedition. Objects acquired among the Kamayura /Camayura/ (below 12° south latitude) allegedly came from a tribe known there under the name of Aruma: a broken club, various arrows, feather headdresses, which are completely identical with those of the Karaya. Also, the tribe neighboring the Kamayura, the Trumaí, had much in common with the Karaya, for example, the men's custom of tying the foreskin over the glans with a cotton thread, the bast aprons of the women, which are, however, much narrower and shorter than those of the Karaya women, the feather headdresses and the form of the arrow-thrower. The languages of the two tribes, however, show no relationship.

101 The Karaya of the Araguaia are no longer connected with those of the Xingu. The two are separated from each other by the great warlike Gês nations of the Kayapo and Akuã (Chavante), who pushed in between them a long time ago.

131 Their dwelling sites lie along the middle course of the Araguaia 133 between the mouth of the Rio Crixas and the first great rapids, S. 361 Miguel, where the river breaks through or flows around the mountain ranges which border the northern slope of the great plateau of interior Brazil.

133 Already below 15° south latitude it enters a broad plain filled with alluvial materials, which in general has the same character [139] about as far as S. Maria (9° 30'). Flat, densely overgrown islands in the river, the banks bordered by sand dunes, behind which rises on higher ground a luxuriant strip of forest which, however, as

/7 cont./

132 The life of the inhabitants is determined by the sharp division of the seasons. The rainless period lasts from May to the end of September, and farther north even until far into October. Then broad sandbanks (praias) are exposed everywhere, with the sun [22] beating down on them day after day. For the Indians this is the real period of river life. Fishing then governs all interests. With the beginning of November the rainy season has usually already set [133] in with strength; in December and January the river is highest, ten to twelve meters above the low level. From bank to bank, without interruption, a tremendous mass of water fills the bed, flooding the neighboring low plains for some distance.

136 Swarms of annoying insects, mosquitoes and pium /a very 221 small mosquito/, which are completely absent in the dry season, now fill the air. The Indian is forced to retreat to higher ground, where he then attends to cultivating the fields and, if need be, [226] hunts. Fishing can be carried on only in the lagoons at this time.

133 When the water lowers, bad fevers are not uncommon on the 164 middle Araguaia, where extensive swamps accompany the river.

Hordes. The Karaya of the Araguaia are divided into the 10 three large tribes of the Yavahẽ, Karayahi, and Šambioa, which [161] together may number about 4,000 persons. The first inhabit the [131] interior of the still completely unknown Bananal Island. We know [361] only this much about it, that in its northern part there is a large lake near which the three villages of the Yavahẽ are located. It has an outlet into the eastern arm (furo) of the Araguaia, at the mouth of which some of these savages were spoken to for the last 177 time in April, 1888. In the meantime no one has sought them out here, although they have indicated several times their desire to trade with the colonists. They badly need iron tools, which now come to them only rarely through the agency of the Karayahi. In the villages of the latter one sometimes meets some Yavahẽ. They do not like to leave their hiding place in large numbers, since they justifiably fear importing epidemic diseases.

361 The Karayahi live in 12-15 villages of various size on the west arm of the Araguaia in the region of the navigable stretch from S. José below the mouth of the Crixas to the region of S. Maria.

/7 cont./

36 [648] Their northernmost settlement near S. Maria was attacked and completely destroyed in 1881 by the Kayapo of the left bank. Since then they have not ventured far beyond the northernmost tip of Bananal Island with their settlements. Their farthest excursions go below S. Maria to the rapids of Joncon (i.e., it is at an end).

439 They perform important services for the traffic on the river by felling wood for the steamers. As payment they receive axes and knives, which they on their part trade to other tribes, such as the [177] Yavahẽ and Tapirapé. Understandably, when steamboat transportation was established, care was taken from the first to stay on good terms with the savages. The merit for introducing this excellent relationship and maintaining it for 20 years belongs to the courageous commander of the steamer, Sebastião de Freitas, who served so well in exploring the Araguaia. It is thanks to his unselfish, kind work that perhaps /8/ nowhere else in Brazil are the relations between the native population and the settlers so good as here.

To be sure, for the Karayahi the contact with "civilization" [184] has not been without consequences. In comparison with the independent Šambioa, a certain lack of order and cleanliness in their villages and less care and taste in their artifacts are noticeable. On the other hand, a wealth of most interesting ethnological ob- [126] jects are still present among them. The most important pieces in the collection were acquired from them.

311 Their material position cannot be described as especially favorable. The lower riverbanks of their region are so exposed to floods that they can practice agriculture only to a limited extent. They [648] venture onto the higher left bank only temporarily, out of fear of their worst enemies, the Akuã and Kayapo.

[13] The third large Karaya horde is that of the Šambioa, about [101] whom Castelnau brought back the first more detailed reports. [361] They possess four rather large villages between the Pau d'arco rapids [224] and the great Cachoeira de S. Miguel. Their hunting expeditions, however, extend beyond the Cachoeira grande, in former times up to the region of the Apinagẽs, near the present São Vincente, from [172] where increasing settlement has scared them away. The rock sculptures of the so-called Martirios Island between the Carreira

/iii/ Foreword

121 In the year 1908, under the auspices of the city of Leipzig,
[122] I undertook an ethnographic research expedition into central Brazil, the purpose of which was the scientific investigation, with the most modern methods and instruments, of the Indian tribes visited, as well as the salvaging of visible examples of their cultural life for the Leipzig Museum für Völkerkunde. Its
●[101] goal was the region of the middle Araguaya /Araguaia/, between the 15th and 9th degrees, southern latitude, with the Indian tribes of the Karajá /Caraja/, Šavajé /Javahe/, Tapirapé, and Kayapó /Cayapo/.

114 The expedition set out on 29 January 1908 and returned to Leipzig on 7 February 1909. The program was, by and large, carried out; only the proposed advance to the west had to be cut short because of insurmountable geographical difficulties.

126 Abundant material in the form of observations of all kinds, photographs and phonographic recordings, sketchbook drawings, etc. was brought back. The ethnographic collection, containing more than 1,100 specimens, has been handed over to the Museum
113 für Völkerkunde zu Leipzig. Of my findings I have published up
126 to now only reproductions of the dance masks of the Karajá Indians, in connection with a description of the use of masks by this tribe (in the Jahrbuch des Museums für Völkerkunde zu Leipzig, Volume 3, Leipzig, 1910), as well as a study of the art of the Karajá Indians (in the Bässler-Archiv, Vol. 2, No. 1, Berlin, 1911), in which the material collected by me on the artistic activities of the Indians in the plastic arts and drawing was reproduced.

128 All the rest of the material is now to be presented to the public here.

As a first part, and before the actual results, I am giving a report on the expedition /the first part is omitted in the translation/. I regard this as very important; for the findings of the expedition can be properly evaluated only if one knows how they were obtained, in other words, the conditions under which the studies were made. Thus, the travel report gives the external course

/176 cont./

175 [113] In 1812 Padre Luiz Antonio da Silva e Souza wrote his work: Memoria sobre o descobrimento, governo, população, e cousas mais notaveis da capitania de Goyaz /Memoir on the discovery, government, population, and other notable things about the province of Goiás/, in which he gives good historical data about all the journeys of exploration since the discovery of the province (18).

18. Rev. trim. 12 (2nd series, 5), 1849, pp. 429-510.

[113] In the second large work: Chorographia historica da Provincia de Goyaz /Historical Chorography of the Province of Goiás/, 1842, Raymundo José da Cunha Mattos studied old documents and brought out a great deal of information about the Indians; however, he occasionally combines and thus confuses the ethnic picture. According to him, the Carajás live in a village on the Furo do Bananal and in three villages in the cataract region of the river (identical with our present-day Sambioá villages); they prevent passage through the Furo. The Carajahís live on the left bank of the Araguaya and occasionally appear on Bananal. The Javaés on Bananal are almost extinct; the Xambiuás live on Bananal and then again on the river shore, and they prevent passage through the west arm of the Araguaya. He also mentions that the Tapirapés occasionally visited Bananal Island (19).

175 101 131 [361]

19. Rev. trim. 37 and 38.

175 It is only Castelnau, in the year 1844, who again brings more clarity. This French explorer traveled from Goyaz to the Rio de Peixe, embarked here, traveled down this river to where it empties into the Araguaya, traveled down the Araguaya through the eastern arm of Bananal, reached the entrance into the Tocantins, and, traveling up this river, returned to Goyaz. Along

/176 cont./

[175] [131] the Araguaya he met only the Chambioá, of whose cultural possessions he made a collection, which, however, was lost in a shipwreck on the Tocantins. He was the first to describe the use of masks by these Indians. He, too, reports only hearsay about the Carajás, Carajahís, Javahais, and Tapirapés (20).

along

[113]

20. F. de Castelnau, Expedition dans les parties centrales de l'Amerique du Sud /Expedition into the Central Parts of South America/, 1843-47. Paris, 1850, Vols. 1 and 2. The same, Vue et scenes /Survey and scenes/. Paris, 1853.

We owe complete clarity, however, to the expedition of Dr. Rufino Theotonio Segurado, who traveled upstream from Pará in 1846/47. [101] He first visited the Chambioás, who, he said, were a tribe of the Carajás, then tried to travel up the eastern arm of Bananal, but was obliged to give up the plan because the river was too shallow, then traveled up the western arm of the Araguaya, as the first explorer, and visited the Carajás Indians living here. He extended his trip as far as the Rio Vermelho on which he traveled upstream for eleven days, in order to reach Goyaz then by land. To him we therefore owe the first more exact information about the dwelling sites of the Karajá (21).

[115]

21. Viagem de Goyaz ao Pará em 1846 e 1847, Roteiro do Dr. Rufino Theotonio Segurado /Voyage from Goiás to Pará in 1846 and 1847, Logbook of Dr. Rufino Theotonio Segurado./ Rev. trim. 10 (2nd series, Vol. 3), pp. 178-212.

/177/ I unfortunately have not been able to find the report of Dr. Eduardo Olympio Machado from the year 1850, which Moraes Jardim mentions in the introduction of his work, O Rio Araguaya.

/177 cont./

175 At the same time the Presidio de Santa Izabel (now Capoeira de Santa Izabel Velha) existed on Bananal Island: it was later transferred to near the mouth of the Rio das Mortes (Santa Izabel do Morro, now Karajá cemetery), but then given up (22).

22. Moraes Jardim, O Rio Araguaya, foreword.

We owe the first brief, more recent ethnographic description of the Karajá to Dr. Couto de Magalhães, who in 1863 traveled down the Rio Vermelho, founded the town of São José, and visited the subsequently abandoned Aldea da Estiva, one league north of Salinas, in which Chavantés and Carajás lived (23).

[113] 23. Viagem ao Araguaya /Voyage to the Araguaia/. Goyaz, 1863, pp. 124 ff.

[101] [16] [36] [131] In another work (24) he reports that the Chambioás, Carajás,

24. Dr. C. Magalhães, Região e raças selvagens do Brasil /The Country and Savage Races of Brazil/. Rio de Janeiro, 1874. [113]

Carajahís, and Javaés form a nation and live, 7-8000 souls strong, in 70-80 villages along the Rio Araguaya from Furo to Intaipabas.

[648] The same, in 1871, founded the settlement of Dumbasinho with the Collegio Izabel, two leagues below Leopoldina on the west bank (Leopoldina was founded in 1852), for the purpose of training and educating young Indians (Karajá, Kayapó, and Tapirapé) as colonists. The Collegio was given up at the beginning of the nineties.

175 114 The next detailed report about the Carajás was furnished by Dr. Spinola, who in 1879 accompanied Moraes Jardim on his Araguaya journey from Leopoldina to Santa Maria, which was undertaken for the purpose of making a map of the river. His

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175 Since then we have remained without any information on this area; no explorer again reports on the tribes along the Araguaya. Meanwhile steamer traffic expanded further, and new Brazilian settlements arose, especially the mission station Conceição among the Kayapó in the north. At the beginning of the twentieth century, the Bishop of Goyaz, accompanied by the steamer contractor Adolofo Guedes, undertook a journey on the Araguaya. According to the personal account of the [361] latter, they traveled, at high water, up the eastern arm of [197] Bananal from the north, came across a huge village of Šavajé, landed, but were quickly obliged to turn back in the face of resistance by the many Indians who were frightened by the 70 armed Brazilians. After that the wildest rumors swept through the land about the hostility and the great number of the Šavajé.

114 Such were the circumstances when I traveled on the [101] Araguaya in 1908. I navigated it from Leopoldina to Conceição, visited the Karajá, undertook side trips on foot to the Kayapó at Conceição and to the Šavajé on Bananal, and traveled up the Rio Tapirapé to the source region, where I came across the deserted villages of the Tapirapé Indians.

101 By way of supplement, a few statements about how the designations of the tribes have changed in the course of time might follow.

[131] I distinguish the following three hordes of the Karajá: the Šambioá in the stretch of the rapids, the Šavajé on Bananal Island, the Karajá proper on the Araguaya, west and south of Bananal.

101 The Šambioá are called Carajás by the first discoverers 175 (Antonio Pires de Campo in 1746, Souza Villa Real in 1792/93; Cunha Mattos also calls them this in his Chorographia de Goyaz, 1824). The name /179/ Šambioá appears for the first time in Cunha Mattos for a tribe which, roving about, sometimes visits Bananal Island, sometimes dwells on the Rio Cuyaba, and blocks passage through the western arm of the Araguaya (29). It is not

29. Rev. trim. 37, p. 393; 38, p. 20.

/179 cont./

101 175 known how Cunha Mattos arrived at this strange localization. The present Šambioá are called by this name for the first time by Castelnau in 1844, then Rufino in 1846, and Ehrenreich in 1888. This name is now the one commonly used; only Coudreau again calls them Carajá. This name, given to them by the Karajá, should be retained to distinguish them from the other hordes.

The Šavajé are mentioned for the first time as Javaes and Javahes in 1773 by Fonseca, who met them as visitors among the Karajá. (I do not know whether Pinto de Gaia mentions them.) Since then they have continued to be known under this name. They are mentioned again by Vasconcellos-Fonseca in 1774, Cunha Mattos in 1824, Castelnau in 1844, Spinola in 1879, Ehrenreich in 1888, and Coudreau in 1896/97, though none of them, except the first, again came into close contact with them.

The horde of the Karajá proper is mentioned for the first time by José Machado in 1772, and, to be sure, under the name of Carajás. They continued to be known under this name and were described by Fonseca and Vasconcellos in 1773 and 1774. They were not visited again after that; reports about them become confused, especially through the occurrence of the name Carajahí for a horde whose sites cannot be precisely located. Souza Villa Real, in 1793, is the first to mention the Carajahí: they had four chiefs. The authors of the two large historical works from the beginning of the nineteenth century confuse the picture completely. Silva e Souza reports (1812) that the Carajá and Carajahí occupy seven villages on the Araguaya, and that the Carajahí came to Salinas in order to make peace, but, since they were badly treated, they set out for their villages again. Cunha Mattos reports in 1824 that the Carajás live on the Furo and in the rapids region (see under Šambioá), and that the Carajahís occupy the left bank of the Araguaya and only occasionally come to Bananal Island. In Rev. trim. 37, page 363, he reports further that the Carajás come to Salinas to beg for iron implements. From these reports no clear picture is to be gained about the relationships between Carajá, Carajahí, and Šambioá. The picture remains just as confused after

10 114 175 [36] [131]

/179 cont./

Castelnau's report (1844). He says that the Carajás often stay in Salinas on visits, whereas the Carajahís live on the western arm in three or four villages. Rufino in 1846/47 finally brings clarity as the first to navigate the western arm again. He calls the Indians living here in nine villages Carajás, in other words, restores the old name, while he does not mention the name Carajahí. From then on they are again called Carajás generally, as by Magalhães in 1863, Spinola in 1879; in 1874, however, Magalhães also mentions Carajahís, besides Carajás and Chambioás, without /180/ making clear their mutual relationship. In 1888 Ehrenreich uses the name Carayahí for all Karajá Indians on the Araguaya, west and south of Bananal Island, and Cavalcanti (1895) joins him in this; this name, however, has not become customary in Brazil. Coudreau (1896) again calls them Carajás, and I, too, find it necessary to retain this name, and, to be sure, with the spelling Karajá. I repeatedly asked the Indians about the name Carayahí, and they always declared that they did not know it. They call themselves only Karajá, and among the Brazilian population, too, they are only called by this name.

I admit that the name Carayahí is very practical for distinguishing this horde from the entire tribe of the Karajá, and that detailed explanations are sometimes required in order to make clear whether by Karajá one means the whole tribe or only the southern group; in my opinion, however, one does better to go to the slight trouble of making this explanation with a few additional words rather than to use a nonexistent name.

## I. The Karajá.

### 1. Anthropological Data.

Direct anthropological measurements were taken by me only with respect to height and color of skin. All other data are based on observations or were taken from the examination of photographs taken by me. For comparison I used Ehrenreich, Anthropologische

/185 cont./

142 the other hand, only four times (Pl. 11, Ill. 4; 38, Ill. 1;
44, Ill. 2). The color of the hair is black, with a reddish shimmer
[302] in an oblique light. Beard hair is sparse and is plucked out. Under-
arm hair is present, though not thick; it is sometimes pulled out,
sometimes left. Pubic hair is heavily developed among the male
sex; it does not extend much beyond the pubic bone and is not
removed. I was unable to observe among the Indians any fine
skin hair on the rest of the body; their skin is completely smooth.
They, on the contrary, were astonished to see hair on my arms,
hands, and fingers, the white sheen of which on my sunburned
[302] skin did indeed look peculiar. Eyebrows and lashes are plucked
out.

164 Pathological formations on bodies were only rarely ob-
served; I saw only one umbilical rupture in the case of a boy of
about 12. Chief Ilk apparently suffered from an inguinal hernia
142 (Pl. 36, Ills. 1 and 2, right). Signs of past pregnancies were less
noticeable on the body than on the breast.

The general picture of the Karajá is thus the following:
Small to medium height, brown in color, with straight, some-
times curly hair; broad-shouldered, wide-chested, narrow-hipped
figures with long lower arms and short hands and feet. Well-
[46] nourished, extremely muscular human beings. The women lag
behind the men in every respect.

/186/ 2. Dwelling Sites, Arrangement, Number.

101
131 One large Indian nation, that of the Karajá, inhabits the
banks of the Araguaya from 15 1/4-7° southern latitude. It is
divided into the three tribes of the Šambioá, Šavajé, and Karajá.
The Šambioá inhabit the stretch of rapids between 7° and 8°.
southern latitude, the Šavajé the middle section of the river
island of Bananal, between 11° and 12° southern latitude, while
the settlements of the Karajá proper extend along the rapids-free
course of the river from 10° 12' to 15° 15' southern latitude.

/186 cont./

131 Apparently there are Karajá living outside of the river valley. The first German Xingu-expedition, on the lower Xingu in the regions of the Yuruna, everywhere came across traces of struggles
171 with alien Indians who were called Karajá by the Yuruna. The
[126] objects brought back that the Yuruna designated as coming from the Karajá, which are in the Museum für Völkerkunde in Berlin, reveal a culture reminiscent of that of the Karajá and that of the Kayapó (1). Thus, they might well have belonged to a splintered-off

1. The clubs, Nos. 1596 and 1597, have handles similar to those of the Šambioá clubs and oars (3979, e, d). Club 1597 is again similar to the one brought back by Herrmann Meyer from the Kayapó of the Paranayuba (4466), but, on the other hand, completely different from my Kayapó and Karajá clubs, whose handles are identical with those of the Šavajé and others of the Šambioá (3983). The diadem, 1595, is identical with a Karajá diadem brought back by Ehrenreich, as well as two of my Kayapó diadems. The arrow, 1598, is like the Ehrenreich Karajá arrows. -- The numbers of the objects refer to the Berlin catalogue.

Karajá tribe, whose culture, altered by its sojourn among
● 101 Kayapó tribes, became similar to that of the Kayapó. The tribe of the Karajá proper did not, according to my investigations,
173 know anything about any fellow tribesmen on the Xingu. It
[115] was only below Santa Maria that I learned from a Brazilian settler, who seemed to be acquainted with conditions among the Šambioá, that the branching off of the Xingu Karajá is explained by them in the following way: A Šambioá chief (Roca?; cf. Coudreau, p. 123) kidnapped a white woman; his son fell in love with her and wanted to take her away from his father. There was a fight in which the father proved to be the weaker, so he was obliged to depart with his followers; he turned westward toward the Xingu. How much of this story is credible we do not know as yet.

/186 cont./

173 [101] At any rate, it shows that the Xingu Karajá are brought into closer relationship with the Šambioá than with the Karajá; in view of the geographical conditions and the above statements about the club handles, probably an acceptable opinion.

171 [126] [101] In the source region of the Xingu, the second German Xingu-expedition heard about an Arumá tribe. Objects from this tribe, which were acquired among other tribes, show the same middle position between Karajá and Kayapó culture (2). They therefore

> 2. The four arrows, Berlin 3874 a-d, have, in part, been given new shafts with Bakairí /Bacairi/ feathering; the old shafts, however, show traces of a feathering which is very similar to that of the Karajá, and the points are the same, except for one of the Karajá arrows. The grooved front end of a club (Berlin 2990) could have come from the Karajá or from the Kayapó.

belong to the same ethnographic /187/ province as the Karajá. Now Meyer (1) calls the Arumá Caribs (Bakairí-Apiaká

[113] 1. Cf. Meyer, Zeitschrift f. Ethnol., Berlin, Vol. 30, 1898, p. 258.

173 /Bacairi-Apiaca/). Perhaps the cultural change in the direction of the Bakairí goes back to the influence of the Šavajé. According to statements of the Karajá, the Šavajé split up about 20-30 years ago at the place called Barreira de Santa Izabel Velha; one part continued to live on Bananal, the other moved west across the Araguaya and has since then disappeared. Perhaps this part of the Šavajé went southwest to the Xingu and affected the cultures there in the manner indicated.

101 Of the above-named three tribes, I studied the Šavajé briefly, the Karajá during a lengthy stay.

/187 cont./

● 101 The Karajá proper (2). They call themselves: kărăjă̆,

2. As explained above, I mean by Karajá the Indians called Carayahĭ by Ehrenreich. In accordance with the rather sharp J sound, which was often pronounced like dj, I was obliged to change the spelling to Karajá.

[104]

kărădjă̆, or krădjă̆. In addition, ĭnă̆ and ĭnaûlă̆ were given as designations for themselves. They are called Karayá by the Brazilians. Among the Šavajé, according to their own statement, they are called šŭšomădŏ or bĕrĕhŏkŭwăndŭ, among the
13| Cherénte wărăšŭtŏrŏ. They inhabit the middle course of the
[439] Araguaya, at present from 15° 15' to 10° 12' south latitude; their boundaries are thus the mouth of the Rio Vermelho in the south, a place between the north end of Bananal Island and Santa Anna in the north; only occasionally do they undertake trade voyages to Santa Maria and Conceição. In general they
[648] are confined to the banks of the river and its immediate hinterland, and they inhabit both shores equally; today, at any rate, there can no longer be any talk of the habit of avoiding the
484 west bank out of fear of enemies (3). They also extend their
[437]

3. Moraes Jardim, O Rio Araguaya; Ehrenreich, "Südamerikanische Stromfahrten," p. 38.

[113]

fishing and trading expeditions over large stretches on either side. In the east they visit the Šavajé in the interior of Bananal, but avoid going there in small numbers. In the west they navigate
[361] the large tributaries. In the Rio das Mortes, 15 leagues above the mouth, there is supposed to be a small Karajá village; they allegedly do not go farther upstream here. They travel
[225] up the Rio Cristallino for a stretch to fish for turtles. On the
13| Rio Tapirapé they go just below the waterfall; a tree with two bullet-tracks, a fire area, and the remains of utensils mark the boundary here against the Tapirapé Indians.

/187 cont./

101 Their neighbors are therefore the following:

In the south, Kayapó and Bororo, the latter known to the Karajá only by name.

/188/ In the west on the Rio das Mortes, the Chavãte, in Karajá: klĭũzã̆ (klĭlõzã̆, kũlĭzã̆); on the Rio Tapirapé, the Tapirapé, ũõhũ̆; from Santa Anna northward, the Kayapó, klã̄lã̆ũ̆.

In the east, on the upper Tocantins, the Cherente, ĭnõlã̄tũ; on the south end of Bananal, the so-called Canoeiros, tĭã̄bĕzã̆; in the middle of Bananal, the Šavajé, šã̆wã̆jẽ̆, (ĭ)šã̄(n)dĭwãndũ̆.

In the north, the Šambioá: šã̆mbĭõã̆.

Of the tribes with whom they were unacquainted, the dõbã̄ĭ̆ were mentioned on the Rio das Mortes in the east the ĭšã̆wũndãhõ̆.

648 The Karajá live on a war footing with all these tribes, except for the related Šavajé and Šambioá; they show great fear [439] of all of them. They formerly carried on trade with the Tapirapé, but for five or six years the two tribes have avoided each other as a result of a feud which flared up between them because of the 619 kidnapping of women by the Karajá. The Karajá show great respect even before the two tribes related to them. This is prob- [162] ably due to the fact that the Šavajé and Šambioá live in a few large villages, whereas the Karajá are scattered in many small settlements, and that they therefore, unaccustomed to great crowds of people, are afraid of the imposing number of armed men. Apparently, fear of other tribes is customary among the Indians generally.

162 The tribe of the Karajá is at present divided into two hordes:
361 The north horde lives from the northern end of Bananal
622 Island to the Rio das Mortes in the following 14 fixed villages (from north to south) (1): village of the chief Wã̆lã̆tã̆, Crĭsõtĕ,

1. By fixed villages I mean those that are again established in their particular district after each rainy season with the move to the river sandbanks again.

/193 cont./

162 Thus, the migration southward seems to continue to this day,
166 and it seems to have affected the Savajé as well. Apparently the south horde has a bit of Savajé blood in it, which is noticeable above all in the taller build. Today only about one-fifth of the Karajá live south of Bananal; the majority still live in the north horde, but we have seen that in it, too, a trend toward the south is making itself noticeable (4).

[36] 4. A migration from the south horde to the north horde took place long ago: people emigrated from Schischá and settled on the Corrego; this is the village of José (six men, eight women).

174 Whether this migration to the south is a continuation of an older migration which brought the Karajá to the Araguaya I should like to leave undecided. As is well known, Ehrenreich pointed out many similarities between the Karajá and the Indians of Guiana.
171 Without wishing to pursue these cultural connections further at present, I should like to state, from a comparison of Karajá and Kayapó culture, that the Karajá show very many cultural traits related to the Kayapó, but also harbor a large percentage of foreign /194/ elements that seem to point to the north or northwest. It will remain for later investigations to pursue these cul-
194 tural problems further. The present-day distribution of the Karajá,
131 their confinement to the river valley in a narrow band beyond 8 1/2
648 degrees of latitude in the midst of hostile tribes, especially those
[101] of the Ges /Ge/ family, seems to point to the fact that the Karajá migrated up the Araguaya from the north, breaking up the tribes
648 living here. So far the Karajá have not yet come to an amicable
[797] relationship with the neighboring tribes. Efforts to bring this about were undertaken at Conceição by the mission, but they failed after initial success (1).

[115] 1. The reports, for which I am indebted to a Brazilian near Santa Maria, that the Kayapó and Sambioá meet annually at a particular place on

/341 cont./

C 829 648 S 105

What the Karaja say about the neighboring Indian tribes (1).

1. For their statements about Šavajé, Tapirapé, and Kayapó, see under these peoples /see pp. 310 and 336 with regard to the first two; the material dealing with the last-named people has not been translated/.

C S [101]

The Chavánte (kl̆iũz̆ã, kũl̆iz̆ã) live on the west bank, on the Rio das Mortes, on campo territory; between São José and Leopoldina they also come as far as the Araguaya. They are tall, have fat paunches and a light skin color. Old men wear beards; the hair is cut short in front, as among the Karajá, is worn hanging down very long in back and tied together with red string. The men tie up the penis in front with a black string; in the lower lip they wear small buttons of wood. A genipap painting on the chest is popular: a line from each armpit to the lower end of the breastbone. The Chavánte fish with poison cipo, and the Karajá maintained that they first learned this method of fishing from them. The Chavánte are a true campo people; they do not like to travel in the forest; they even burn off the campo, in order to be able to travel better. They transport their supplies in carrying baskets which are carried by the men. As for weapons, they carry lances, clubs, bows and arrows. The arrows are like those of the Karajá, but are regarded as ugly. One kind has points of tucum wood; these remain stuck in a wound and are broken off (whereas the bamboo blade points of the Karajá arrows may be pulled out, but they tear large holes, so that the wounded person bleeds to death). The feathers of the feathering are given their shape by burning. There are no poisoned arrows. The Chavánte are the enemies of the Karajá. They have already killed many Karajá, whereas the latter have killed only one Chavánte (2).

C [197]

S 648 [113]

2. This hostile relationship dates from ancient times. As Fonseca reports (Rev. trim. 8, pp. 382-388), the Chavánte, who lived between

/352 cont./

175 forced them to retreat, with a Savajé walking on either side of each Brazilian. When the steamer whistled upon departure, many Savajé, out of terror, leaped from their canoes into the river. In any case, from then on great fear prevailed among the Brazilian population concerning the more powerful Savajé.

361 [162] [131] 2. Dwelling sites. On the basis of my inquiries among the Karajá, the Savajé live in the interior of Bananal Island in three to five villages which are distributed over a long stretch of territory. The northernmost small village is said to lie in the interior, three to four days above the north end of Bananal Island. The main village lies, in the dry season, about eight days above the mouth of the Furo on a sandbank at the entrance of a brook (outlet of the inland lake?). In the middle of August it is moved into the interior. It is said to be very large, "like a city"; Pedro drew six rows, each with 20-25 houses, in the sand. The bachelors [346] are said to sleep in the mask house, located apart. Farther south, one to two days (?), one or two small villages lie in the interior [114] of Bananal. I visited one of them from Karajá Village No. 15, from which it is located quite directly east. One reaches it by [487] a well arranged route: after half a day's march, one comes to the Karajá village of Korumaré on a river. Either one travels up the river for one and a half days in a boat, describing a large arc to the south and east, or one walks for a day across the campo eastward to the harbor, from which it is another three to four hours' march to [162] the village. The village, which contains five houses with approximately 100-150 /Pl. 59 appears here/ /353/ inhabitants, lies on a lake; it is moved several times in the course of the dry season. [132] In the rainy season the entire region is inundated with water; apparently this lake then forms a part of the large lake that Fonseca mentions. I was unable to find out where the village is moved to during the rainy season. Finally, there is said to be a fifth small village still farther south, but the accounts about it vary.

131 162 101 361 This is the one branch of the Savajé. A second one lives near the south horde of the Karajá, and, indeed, in the two southernmost villages: Schischá and near Leopoldina. They

166 migrated here in the last generation but one, for Chief Chico in

[TEXT CONTINUES ON P. 312]

/353 cont./

166 Schischã, the deceased chief Pedro Manco, and Mother Joana from the migratory camp No. 9, people about 60-70 years old, are regarded as the children of the immigrant Šavajé. Recently, Šavajé again came from Bananal to Schischã; in October 1908 they lived in a separate house. These Šavajé, of course, entered into frequent alliances with the Karajá.

167 [101] A third branch is supposed to have separated from the Šavajé on Bananal, apparently in the previous generation. This horde crossed the Araguaya and moved toward the west; among the Karajá of the Araguaya they are regarded as lost. The separation took place in the region of the mouth of the Rio das Mortes or somewhat more to the south.

619 Before I enter into a discussion of the culture of the Šavajé, I should like to report very briefly what the Karajá told me about them: The Šavajé are their kinsmen; they speak the same lan-
628 [438] guage and have the same tribal tattooing. They live in peaceful relations with the Karajá, they intermarry; above all, there is an active trade in which the Karajá trade to the Šavajé stone tools, which the Šavajé lack, as well as iron goods, fabrics, and chains of beads in exchange for urucũ, net coverings, araras, and
511 food. In clothing and ornamentation the Šavajé are supposed to be equal to the Karajá, but to have much more beautiful things. Among the Karajá, they are considered rich in ornaments and foodstuffs; hence, in times of hardship, the Karajá often migrate over to them. I found these statements to be generally true.

101 Phonetically the name of the people should be written Šăvăjé, in accordance with the pronunciation customary among the Karajá. The Karajá also call them: (ĭ)šăndjũ, (ĭ)šă(n)diwăndũ.
361 [114] [161] I cannot give their number, because I became acquainted with only a small village of five huts. In any case, besides three or four such small villages, there seems to be a very large village,
[162] similar to those of the Šambioá, so that the number may perhaps be given as 800-1000. The Šavajé living among the southern Karajá perhaps reach 50 in number.

/403/

## IV. The Tapirapé.

175 1. Historical. Up to now the tribe of the Tapirapé has been known only from explorations. Their country was probably visited for the first time about 1746-1748 by the adventurer João de Godoy Pinto da Silveira, who evidently repeated the expedition of Pires Campos to look for the Martyrios gold mines (Rev. trim. 37, p. 262, note 18). Their name is mentioned for the first time in 1773 by Fonseca, who heard among the Karajá that the latter were living in peace with them (Rev. trim. 8, p. 388). Souza Villa Real reports that they had eight chiefs. The statement by Silva e Souza (1812) is somewhat confusing: the Tapirapé live on the Rio Grande (upper course of the Araguaya) and are a peaceable, agricultural people who know how to spin and weave; they are said to come from the sertões of the province of Rio de Janeiro (Rev. trim. 12, p. 496). These dwelling sites would be far away from what was otherwise assumed to be their territory on the Rio Tapirapé. It is more in keeping with this general assumption when Cunha Mattos (Rev. trim. 37, p. 393) mentions that they occasionally come to Bananal Island. Castelnau mentions a village of the Tapirapé on a small river opposite the north end of Bananal Island (Vol. 2, page 114). On his map, however, in the source region of the Rio Tapirapé whose course, incidentally, is in general shown correctly, there are three villages: one of the Tapirapé, one of the Mangara Curera, and one of the Milo. Moraes Jardim reports (O Rio Araguaya, Rio, 1880) that a river steamer traveled ten leagues up the Tapirapé to the harbor of these Indians. He says that the Tapirapé still have no contact with civilization, but are teachable and industrious. Ehrenreich reports ("Südamerikanische Stromfahrten /South American River Journeys/," p. 11) that the steamer with which he traveled had already gone up the Tapirapé for 60 kilometers (perhaps this is the same steamer and the same journey). Here, he says, lives that remarkable Tupi people, the Tapirapé, who are regarded as hospitable and gentle. Unfortunately, Ehrenreich was unable to
●[101] visit them because the steamer went on. At any rate, these reports merely show that on the Rio Tapirapé live the people called Tapirapé, who are on peaceful terms with the Karajá. Coudreau
[113] now confuses the entire picture by his report (Voyage au Tocantins-
[114] Araguaya, Paris, 1897). According to him )p. 110), the Tapirapé

5: Krause

SP9 Caraja SP9
Tapirape SP22

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T
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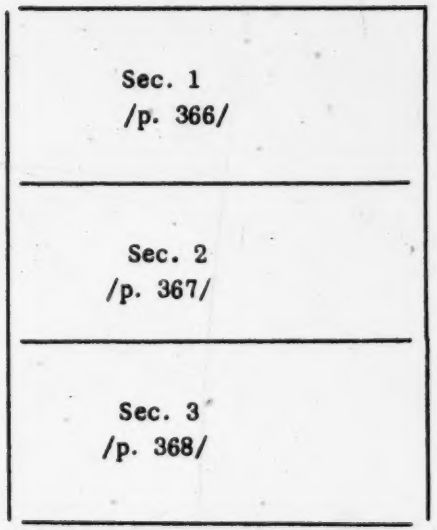


Chart of Positions of End Map A.
[Facing p. 365]

5:Krause--366 E-5 (1908) 1911 SP9 Caraja SP9
Tapirape SP22

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361

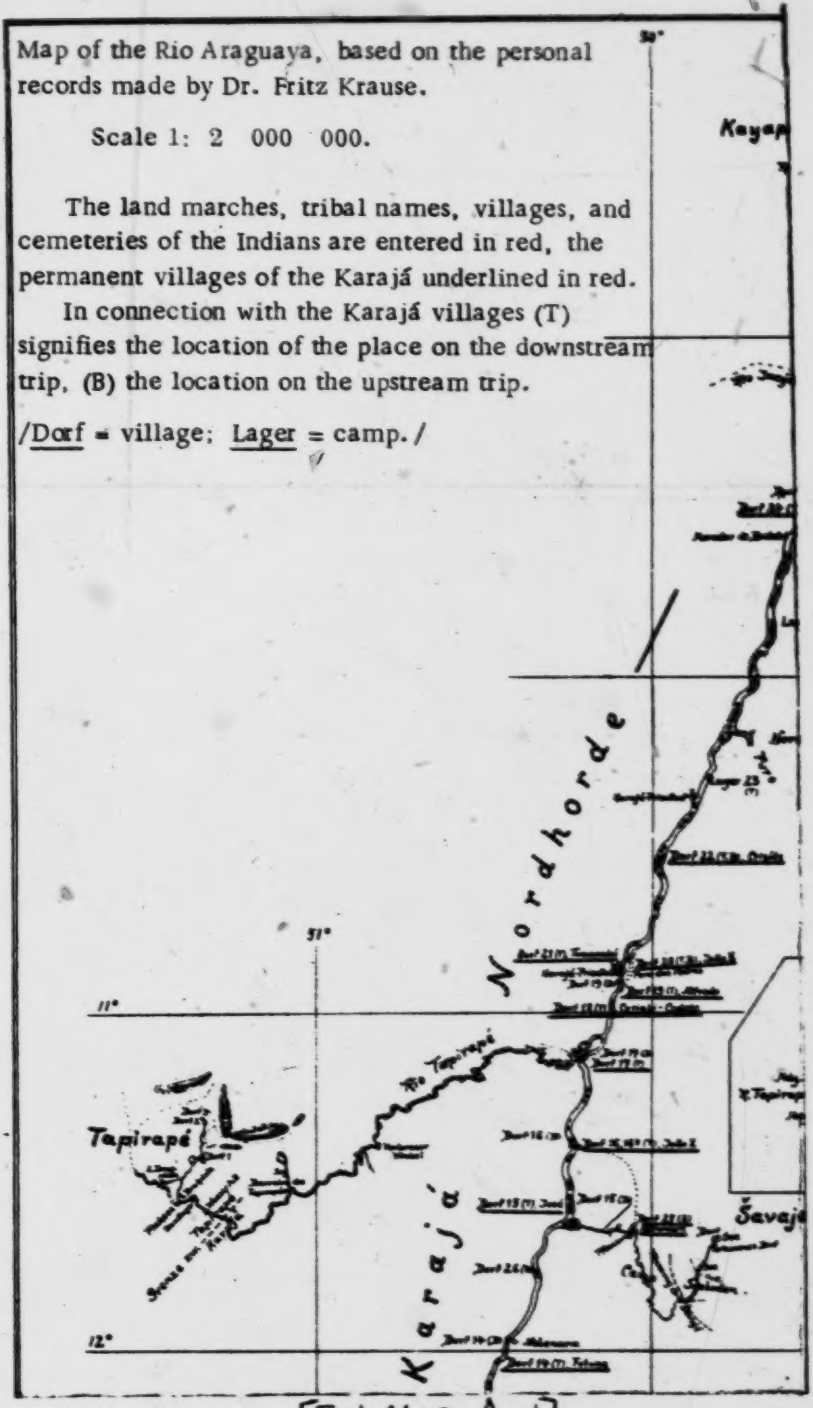
Map of the Rio Araguaya, based on the personal records made by Dr. Fritz Krause.

Scale 1: 2 000 000.

The land marches, tribal names, villages, and cemeteries of the Indians are entered in red, the permanent villages of the Karajá underlined in red.

In connection with the Karajá villages (T) signifies the location of the place on the downstream trip, (B) the location on the upstream trip.

/Dorf = village; Lager = camp./




[End Map A-1]

5: Krause--367 E-5 (1908) 1911 SP9 Caraja SP9
Tapirape SP22

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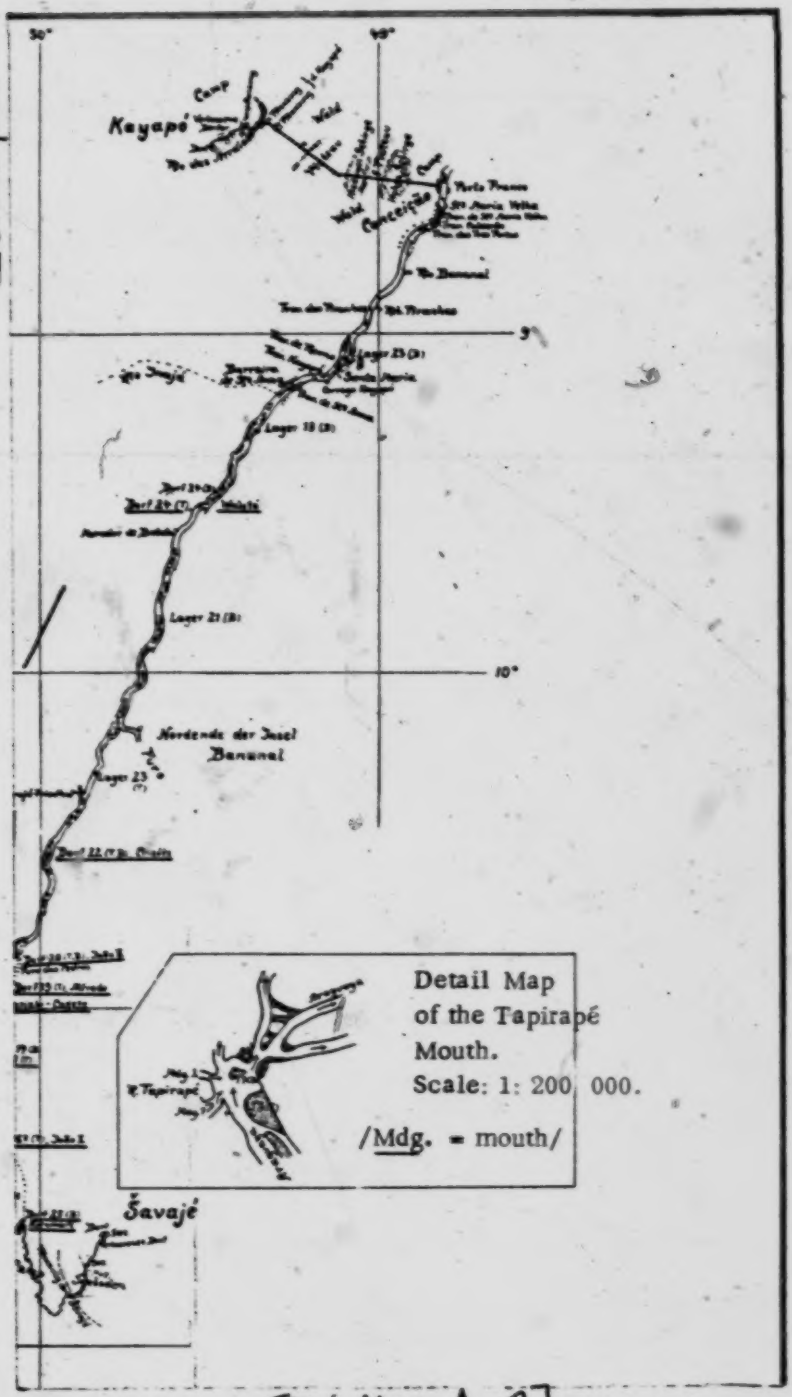
361




[End Map A-2]

5: Krause--368 E-5 (1908) 1911 SP9 Caraja SP9 Tapirape SP82

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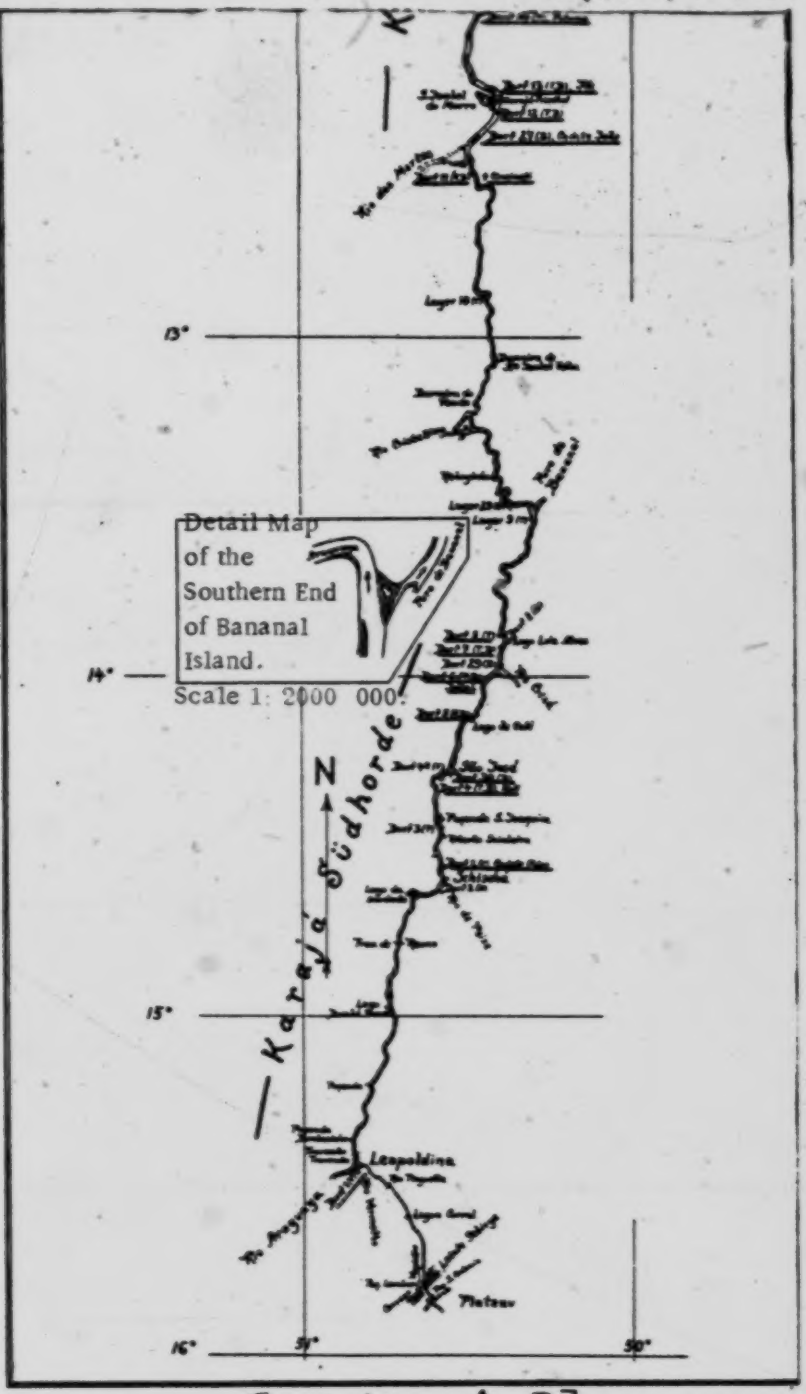
361




[End Map A-3]

5: Krause

B
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SP9 Caraja SP9
Bororo SP8
Tapirape SP22

| | | |
|---|---|---|
| Sec. 1 /p. 369/ | Sec. 2 /p. 370/ | Sec. 3 /p. 371/ |
| Sec. 4 /p. 372/ | Sec. 5 /p. 373/ | Sec. 6 /p. 374/ |

Chart of Positions of End Map B.
/Facing p. 368/

5: Krause--369 E-5 (1908) 1911 SP9 Caraja SP9
Bororo SP8
Tapirape SP22

BCT
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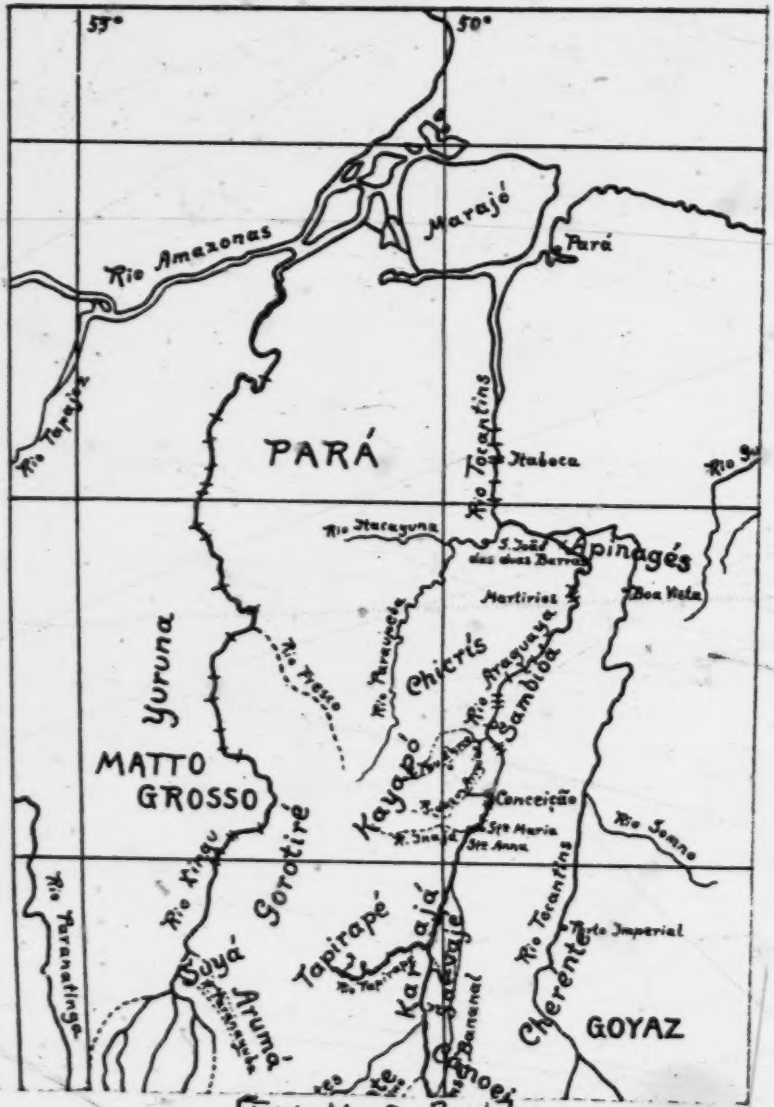
133

Survey Map

Scale 1: 20'000 000.




End Map B-1

5: Krause--370 E-5 (1908) 1911 SP9 Caraja SP9
Bororo SP8
Tapirape SP 22

BCT
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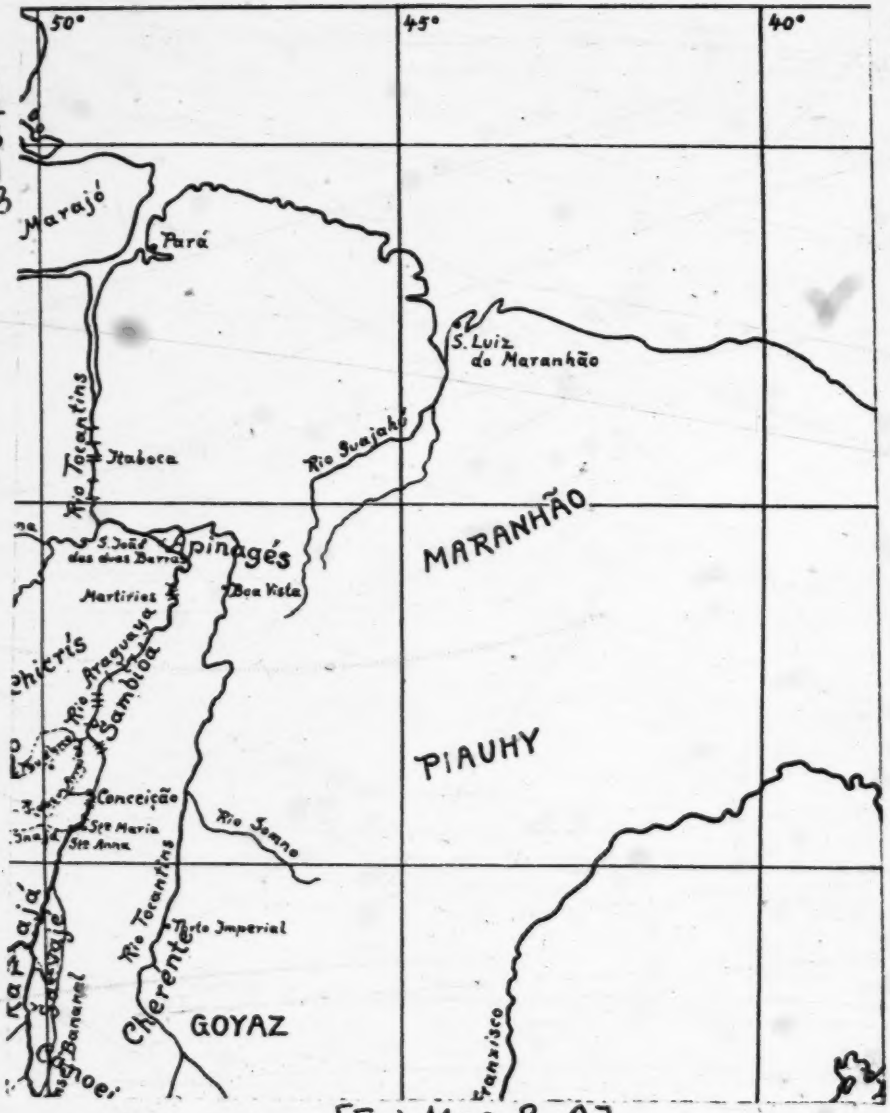


[End Map B-2]

5: Krause--371 E-5 (1908) 1911 SP9 Caraja SP9
Botoro SP8
Taliraps SP22

BCT
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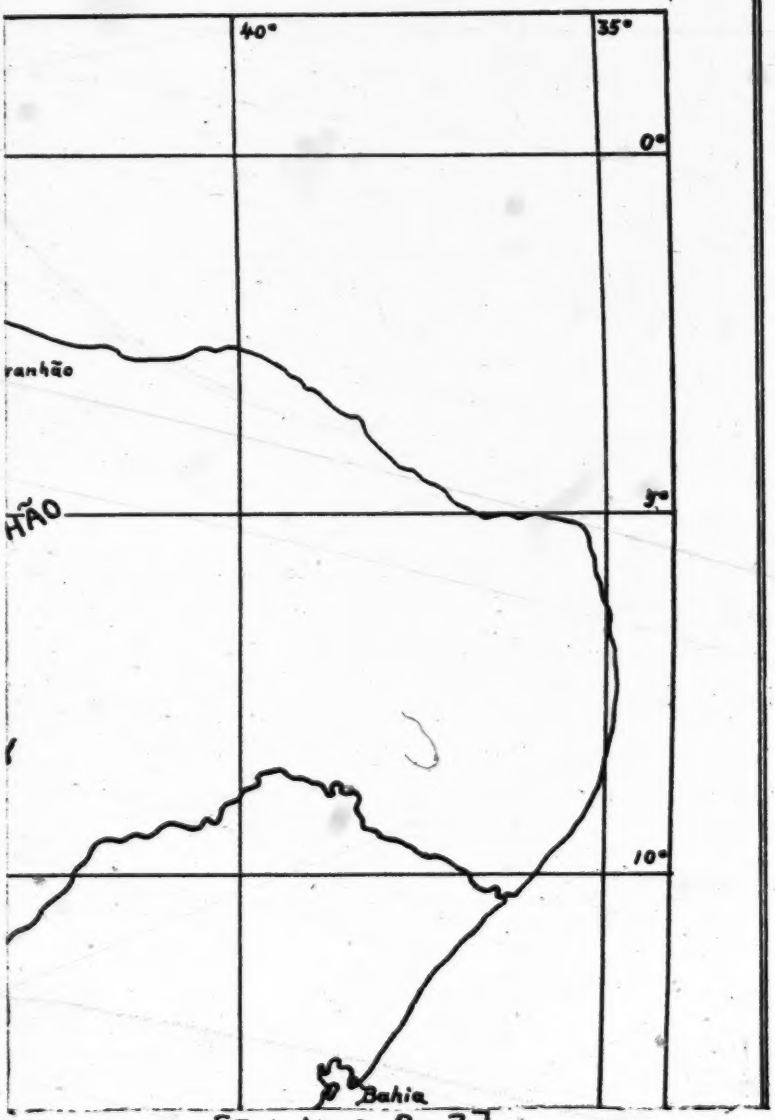


[End Map B-3]

5: Krause--372 E-5 (1908) 1911 SP9 Caraja SP9 Bororo SP8 Tapirape SP22

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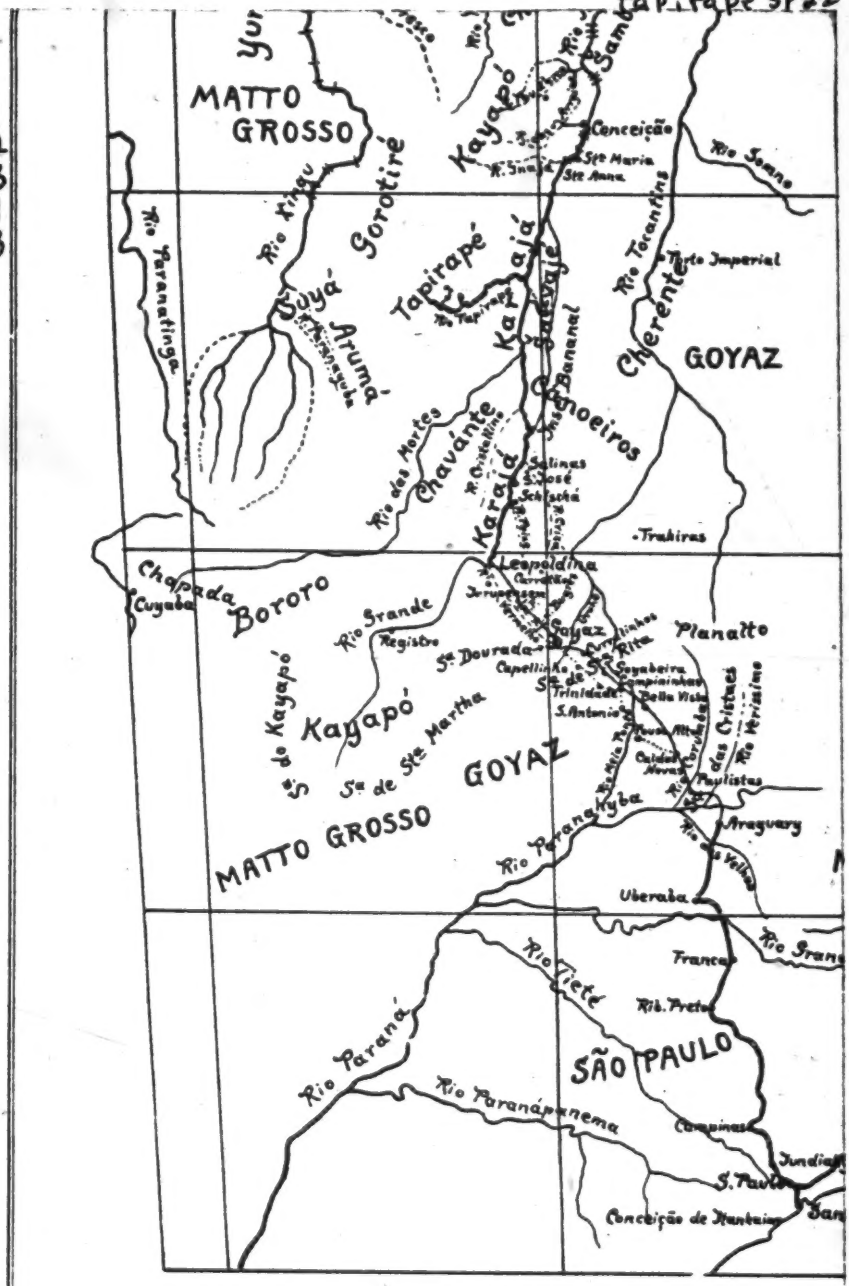


The travel route and the tribal names are entered in red.

[End Map B-4]

5: Krause--373 E-5 (1908) 1911 SP9 Caraja SP9
Botoro SP8
Tapirape SP22

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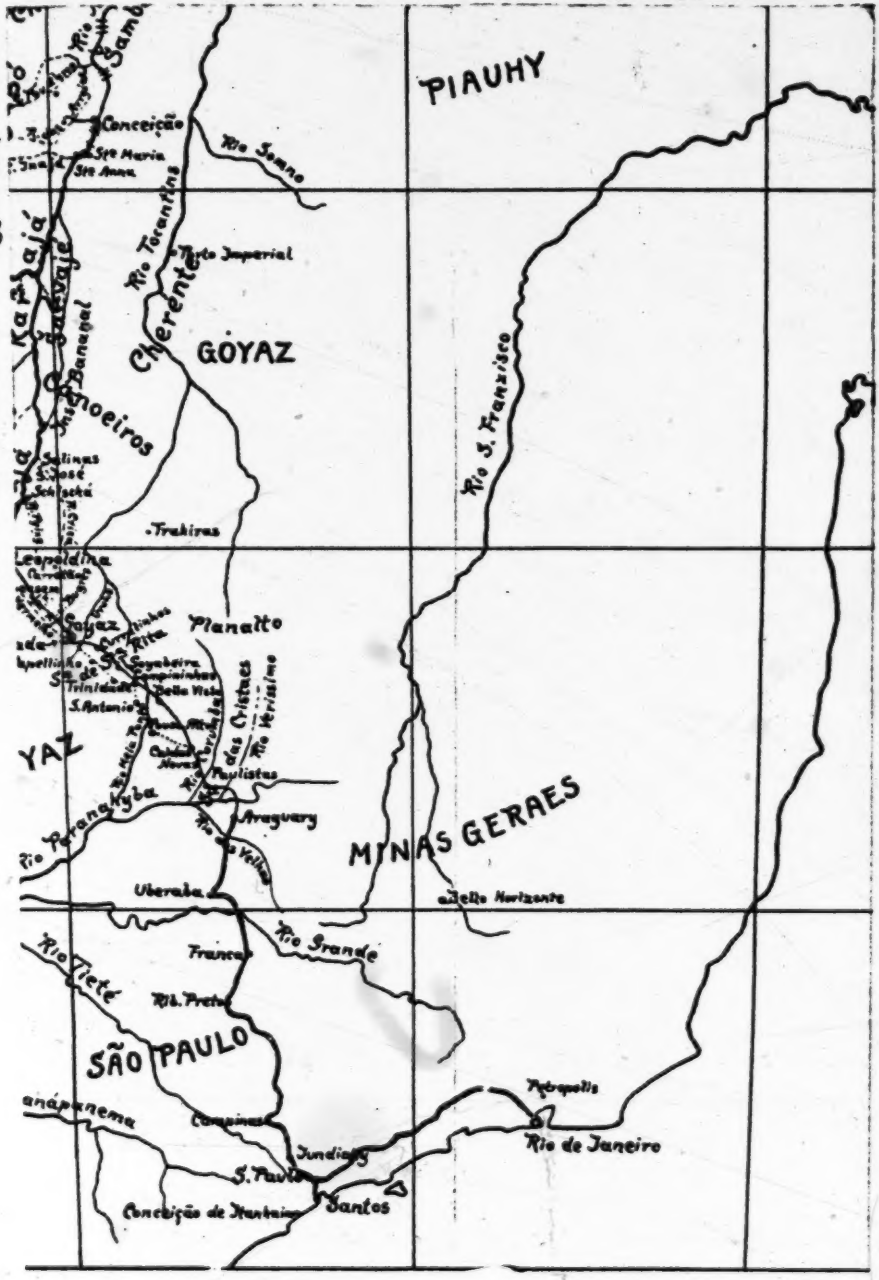


[End Map B-5]

5: Krause--374 E-5 (1908) 1911 SP9 Caraja SP9
Borôro SP8
Tapirapé SP22

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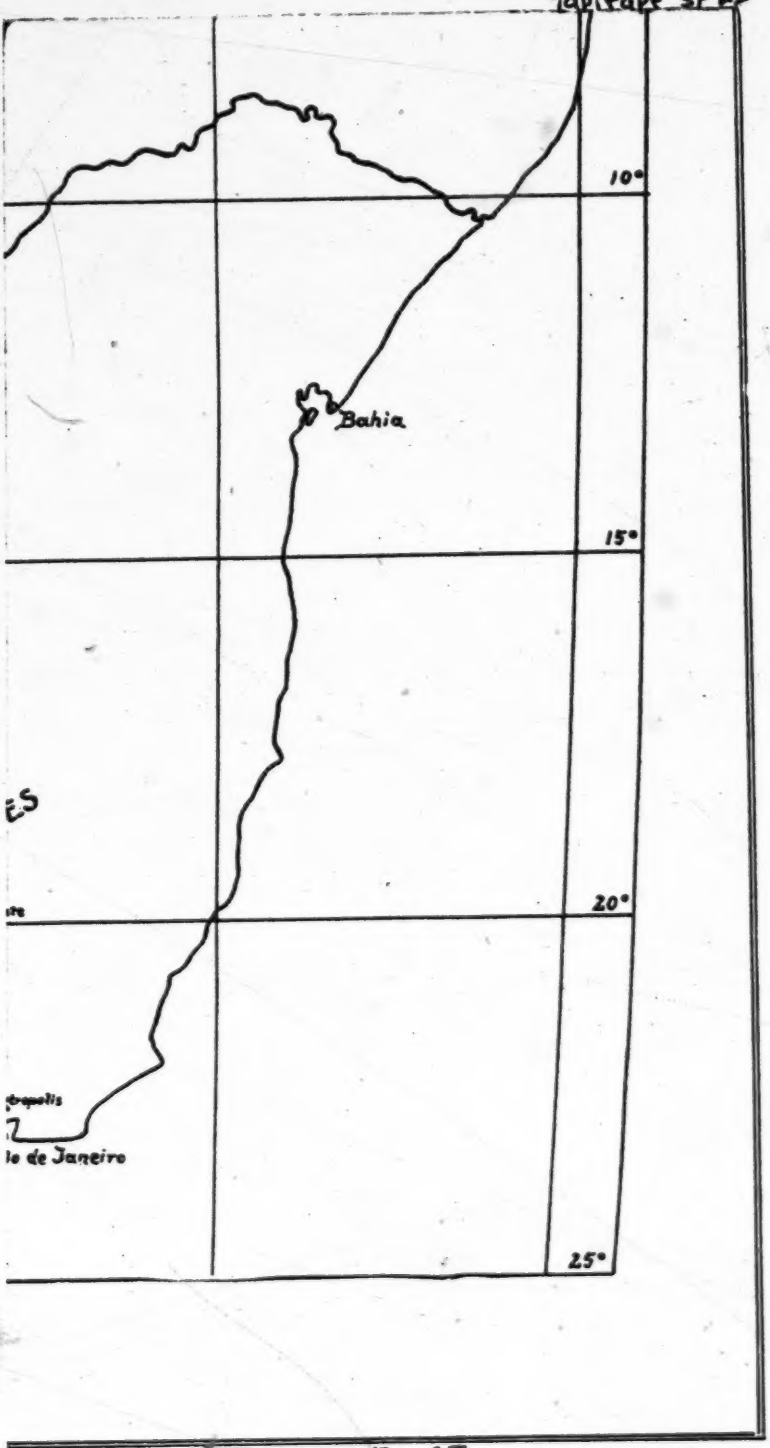


[End Map B-6]

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

## Chapter VIII.

### THE KARAYÁ.—RECEIVING STRANGERS.—PERSONAL ADORNMENT.—DOMICILES.—MENAGERIES.—FISHING AND HUNTING.—HUSBANDRY.—FOODS.

101 [161] The Karayá tribe is divided into three great divisions, or separate tribes, called the Yavahé, the Karayáhy and the Sambiôa, numbering in all about four thousand. Little is 131 known of the Yavahé division except that they dwell in three 162 villages, or encampments, by a large lake, or lagoon, in the unknown interior of the great Isle of Bananal, which is between three and four hundred miles long and nearly one hundred miles broad, being formed by the two arms of the 133 Araguaya river. The Yavahé lake has an outlet into the [114] eastern arm of the Araguaya. In our descent of the Araguaya, we followed the western arm.

177 186 The Yavahé, though hostile to civilized men, and determined to avoid all contact with "civilization," much desire, neverthless, to obtain the steel implements, such as axes, knives and grubbing hoes, which civilization alone can furnish them. Neither does the Sambiôa branch wish to have any direct contact with "civilization" because they see plainly that their brethren of the Karayáhy division, who live in touch with the "civilization" that exists in the interior of Brazil, and which we know to be semi-barbarous, immoral and superstitious, are in a worse plight, morally, socially and physically than they themselves are—that they are extremely poor and demoralized, and suffer from various diseases, contracted from "civilization," with which they themselves are

7:Lipkind E-5 (1938-1939) 1940
SP9 Caraja SP9

# CARAJÁ COSMOGRAPHY

By William Lipkind

101 114 131 The Carajá are an isolated people inhabiting a large territory slightly north of the geographical center of Brazil. During 1938 and 1939 I lived with the Carajá and collected a large body of textual material which forms the basis of the generalized presentation of Carajá world-view which follows.[1]

772 The Carajá universe is very small. Their own territory (Bananal), an island formed by a large fork of the Araguaya river is its center. To the west the great Chavante plateau stretches out to the huge river in which [834] the sun goes down. All night the sun moves through the underworld and in the morning he comes up out of another river which is the eastern boundary of the world. If you paddle many days downriver, you will come to a village of the transformer Kanashiwe, the world's northern limit. An equal journey upstream will take you to its southern limit, another village of Kanashiwe.

[834] The Carajá are perfectly acquainted with the middle portion of this parallelogram. Every beach, high bank, wood and lake along the Araguaya, every body of water and distinctive patch of ground within Bananal, is known and has a name. The tributaries are known in less detail and only up to a few days' journey from their mouths. Inland from the rivers their knowledge peters out after a short distance and you are soon in mythical country.

[775] To the Carajá this world seems very large. The journey to its northern and southern limits is the initiation journey of the dead. No man since legendary times has gone very far toward the eastern and western boundaries, and, besides, there are two other dimensions, the underworld and the sky.

772 773 In the underworld, the original home of the Carajá, there was neither sickness nor death. As the emergence myth states, "More people kept being born. Nobody died. There wasn't room enough. When a man got old, he sat there in one place without moving. Kaboi couldn't add any more houses to the village. It was full. A new father was lying on the mat. It was time to eat honey. He went off hunting honey. While he was hunting he heard a *seriema* (Portuguese name of a bird) sing. He scooped a hole toward it and came out. He found fruit at once and decided to return. When he got back he gave his folk the fruit to taste. They found it very good and wanted to come out. They invited the others to come with them. Wobedu sent his folk out first and he went first among them. Kaboi came

[122]

[1] The work was financed by Columbia University.

9:Gow-Smith T-5 (no date) 1925
SP9 Caraja SP9
Cayapo SP11

# CARAJA AND CAYAPÓ ARTIFACTS FROM BRAZIL

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BEAUTIFULLY fashioned feather head-dresses, ingenious and terrible weapons, strange little images, implements and ornaments that characterize the lives and customs of the Caraja and Cayapó Indians, hitherto little known tribes that live in Matto Grosso and Para, the hinterland of Brazil, have been brought to the Museum by the writer, who has spent more than four years in this little-known region of South America.

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The Cayapó maidens wear narrow fillets of reed upon which are bound the short, curved feathers from the breasts of parrots, with short quills protruding in front. Some are of red and some of yellow feathers, the latter resembling fluffy halos. Occasionally the Cayapó find feathers of mixed red and yellow, not unlike striped tulips of those colors, and with these the women make fillets of exquisite beauty (fig. 95). Others are made by binding a number of short pieces of polished bamboo to a reed, topping them with iridescent feathers, and adding a long gray-white